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Mental Science MAGAZINE

PROF. A. J. SWARTS, EDITOR AND PUBLISHER,

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CONTENTS OF DECEMBER NUMBER.

Selishness of Disease.....	Dr. Addison D. Crabtree	49	The Speak-No-Evil Club.....	59	
The Will in Mind-Healing.....	Dr. Jean Hazzard	51	A Poem.....	Ella Wheeler Wilcox	60
Half Lights.....	Helen Wilmans	51	Good Advice.....	Emerson	60
Desultory Volition.....	E. R. Knowles, Ph. D., S. S. D.	55	Mental Therapeutics.....		60
Mental Healing.....	From Manchester (N. H.) Union	58	Editorial:		
Universities and Colleges.....	E. R. Knowles, A. B.	58	Philosophy of Evil.....	61	
Mother's Love Department:	The Second Touch—Rev. O. P. Gifford	59	Our Eastern Work.....	65	
			Going Rapidly.....	68	
			January Class.....	70	
			Items.....	70	
			Professional Cards, Advertisements.....	71	

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MENTAL SCIENCE MAGAZINE

"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."

VOL. IV.

DECEMBER, 1887.

No. 3.

For Mental Science Magazine,

Selfishness of Disease.

DR. ADDISON D. CRAIBTREE.

When Mr. Swarts was here in Boston, last month, we talked over many things, among which was "the selfishness of sickness," and I said—"Let the sick dispel all selfishness, and I will cure every invalid whom my voice, pen or MIND can reach and that in an unprecedented short space of time."

He became much impressed with my view in this matter, and suggested that I write an article on the subject for the next MAGAZINE. A press of business has hindered me, until now, when the assistant editor has written for an article for December, up pops this subject for elucidation with a force irresistible. Conceding the fact that disease is the most selfish of all task-masters, till its subject, the person, is wholly imbued with it, we ask what is the cause? All ancient people believe in the demon-origin of disease. I cannot recall a single tribe, or nation on the face of the globe which did not attribute their physical inflictions to the works of the devil! If they hadn't a devil for the case, they manufactured one. And as disease multiplied, the nation multiplied their demons, even as late as the Christian Era, until every vertebra in the poor devils spinal column must represent some moral or physical imperfection. Attributing all

disease to another, left the victim irresponsible. Not being morally responsible, the subject became excusable for every complaint and exhibition of his imperfection, or infliction. And this further encouraged persons in their infernal and selfish demonstrations.

All this tended to lead the victim of the false theory into loose and, sometimes, immoral habits, and particularly fixed a habit of dependence on his betters. He looked to others more favored than himself for the supply of every want, until it became tacitly understood that the crippled, maimed and diseased, should exist as a parasite and a sponge upon healthful society. As subjects of another kingdom—the infernal—they were feared and usually despised. The Talmud, that traditional book of the Hebrews, enumerates the sick and poor among those without hope of redemption, hence they were children of the Evil one; and thus through fear the people gave to the sick and crippled rather than from just principles.

Thus, not only diseases became hereditary, and also sin necessary, in belief, but the principle of receiving and giving, without honor or compensation, became hereditary!

So much for the origin of the worst evil in the world. And it seems perpetuated, with some modifications, by church, state and individual.

Now these are bitter truths.

And what have they led up to?

1. To a false belief in the cause of disease, 2. To an erroneous belief in the hereditary nature of disease, and 3. That the victim has a right to demand time, patience, forbearance and pecuniary and physical help from all around, without compensation. If this is *not your case*, then it does not apply to you! It is the universal case, and if you, reader, are an exception, let us take courage, and "thank God." Yes, there are exceptions I know. While I have observed and admired the patience and perseverance of individual cases, their gratitude for the least improvement in health, and their liberality, I have had cause to lament a hundred invalids (I am applying the principle to the person now) who acted and thought only of self. But writes one (a cripple) "Did not Jesus go about healing all, without pay?" I answer no! Turn to Luke's testimony, where many are named who paid into the treasury, because they had been healed of diverse diseases. Not only then, but continued to pay in years afterward. The office of priest and physician was not then separated, as now. I know that the Kingdom of God cannot be advanced without curing up the millions of sick in the world, yet very few men and women are rich enough to give their time and means to either preaching or healing. Now that the superstitious belief in the demon-origin of disease is dispelled and yourself, and not the "devil," nor parentage, is responsible for its presence, the other false belief, and practice, that you have a claim to universal clemency on account of your disease ought to be dispelled also.

Friend's sympathies, families patience, neighbor's charity and doctor's generosity have all been overtaxed by this monster, the selfishness of disease. All this is my experience and opinion; let me give the opinion of others of experience. Take that of Dr. A. B. Dorman, of Worcester, a man without guile or selfishness:—

"There seems to be more than one way of looking at the matter of patients paying for treatment, but there is but one *right way*" he says "in this as in all other things. All patients must pay in some way for the wonderful help that is given them. Where able to do so he should pay in money, besides gratitude and his influence on the side of science. There *must* be a return of some kind on part of patient for him to get the most good of the treatment. What one pays for, or makes an effort to get, is appreciated by him, but what is given is usually soon forgotten about, to put it mildly. Some seem to think if this is Christian work it should be free; but that is a wrong and foolish idea. It is for the good of the PATIENT that scientists insist on a return for treatment, for he has no right to allow or encourage, on part of patient, anything he would not think right for any and every one to do. It is selfishness and avariciousness on part of patient who can afford to pay in money to desire to get the treatment free, or even less, if he is able to pay full price; and anyone desiring the latter ought to be ashamed of himself. To encourage selfishness (no pay), on part of patients for the sake of curing them is a mistaken benevolence on part of any scientist who does that thing. The workers in science are at least worthy of their living, especially as many of them have given up work that paid better in a money point of view."

Dr. Dorman has put the case honestly.

Divorce yourself from all selfishness, and then will you be just. Examine into your past case, and see where the failure to get cured has been. In self, nine cases out of ten—yourself. You have paid some quack (o.s.) doctor a mint of money, you say, bought a ton of (worthless) patent medicine—they are ALL worthless, but now, you having come to the end of your tether, just where the field of life is opened you "swear off paying doctors," and write "if you'll cure me I'll give you \$200, if you don't I won't pay a cent." I have just such a case. Your very proposal is a *doubt* that he can cure you, and an insult to any capable doctor. You will never get cured so! On the other hand, the HONEST SEEKER FOR HEALTH SHALL BE SATISFIED! He will

persevere till cured. Nothing will daunt him. He will follow the advice of an experienced and successful healer. He will compensate as he goes, and, as sure as Heaven, he will recover. I put this strong because no weak manner of speech will reach the case of the "Selfishness of Sickness." Thank God, the sick world is getting better, day by day!

Boston, Mass.

For Mental Science Magazine.

The Will in Mind-Healing.

DR. JEAN HAZZARD.

It has been the fashion among Mental Healers to deify the Will as an agency in healing. And yet the Will is as much Mind as Emotion or Intellect. Mental philosophers have never been able by any analysis to escape this threefoldness of the mind; viz: Intellect, Heart, Will. And the mental philosophers, also, almost universally agree that the whole Mind acts when it thinks, the whole Mind acts when it feels, the whole mind acts when it wills or chooses. Into all the qualities with which the Healer strives to imbue his patients, grit, fortitude, courage, patience, pluck and perseverance, the will enters as an essential factor. From these considerations it would seem impossible to get the patients mind in right ways without, stimulating, directing and educating the Will. "Man only fails, through feebleness of will" it is said, and said truly. Men have stopped the beating of their heart, expanded the iris of the eye, suspended all animation, simulated all kinds of diseases by act of Will. In the New York School of Christian Science special stress is laid upon culture of the Will. The ingredients of a typical medical prescription are,—1. The *Basis* or active ingredient. 2. The *Adjuvant* or auxiliary to the *Basis*. 3. The *Corrective*, which mitigated the acerbity of the *Basis* or *Adjuvant*. 4.

The *Vehicle*, which is the solution that carries the others. In Mind-Healing the *Basis* is Truth, the *Correctives* are Good Sense and Sound Judgment, the *Vehicle* is Thought but the *Adjuvants* are Faith and WILL. With our Will in harmony with God's eternal Will we need have no fear of unpleasant results issuing from a predominance of the "lower Will." "Not my will but thine be done" said Jesus.

"Our wills are ours we know not how,
Our wills are ours to make them thine."

said Tennyson.

"If the will is blocked up with self, the individual self ruling it in any way, it is closed against the universal love light; it is only as the will expands its affections long and strong enough into love, that love enters in, removes evil and builds up good, and gives the consequences sought; and as the will metes out its desire to deny itself and be made a highly qualified receptive vessel, so will love school it and fit it to take the love degree it is seeking."

—J. Pierrepont Greave's Letters, 1841.

Jackson, Mich., Nov. 14, 1887.

For Mental Science Magazine.

Half Lights.

HELEN WILMANS.

In view of recent unpleasant events that have brought some of the teachers of Christian Science into disrepute, I have resolved to answer publicly a great many private letters, asking me in what respect the morals of our teachers show an improvement over the morals of other people who *feel* themselves weak and erring and constantly deplore the fact.

As to the charges brought against these teachers I know nothing. I hope they are false. But there is one thing that I have seen *unmistakably* ever since I began to investigate the subject. It seems that the Science itself has introduced a strange and unnatural spirit of rivalry among its adherents. I noticed it before I left Chicago. It was the prime factor that moved me in selling the *Woman's World* and leaving

that city. I recognized that a great, a wonderful truth had come to the race, and that it meant nothing less than the absolute redemption of the race from sin, sickness poverty and death. But oh, what a whirl my brain was in. A little correspondence with one of the most prominent leaders in the movement showed me that so far from having the interests of the people at heart, her only seeming interest in them was to get all the money out of them that she could. A more vivid instance of intense and almost insane cupidity than is to be found in the life of this lady is not on record to-day. This was not all ; the Science had no sooner taken hold of public attention than it seemed as if Christ's words were verified. "I came not to bring peace but a sword." And this sword was not exerted by the enemies of truth against its adherents so much as by the adherents upon each other. I was discouraged. I tried to drop all interest in the Science and go back to my old line of thought on my paper, but I could not.

I have always been an honest searcher for truth ; ever since I first began to think I have held the faintest intimation of truth as absolutely priceless. I have always known that no one could ever make a sacrifice for truth. Truth, the Incomparable, is worth so much more than all else, that the wealth we lay down in order to secure her, is simply the rags we cast off for the glorious garments with which she clothes us.

The longing of the human soul is for freedom. Only the truth can make us free. Truth exists, has always existed. We never expect to create a truth ; all we can do is simply to *recognize* existing truth. In order to recognize it, and have others recognize it, it must be formulated in statements so clear, so logical and so forcible, that it will answer every query arising in the mind of the student *immediately and forever*.

The statements of Mental Science as heretofore given are fragmentary ; they

lack logical sequence. A great truth is given which if accepted will pour itself out into all the channels of life and purify every current. But it has not been made apparent how this is to be done. The teachers know that all is good, but cannot properly explain away what seems to be evil. Has it ever occurred to them that what we call sin, sickness and poverty are simply the beliefs of an embryotic or unripe race, not yet lifted from the negative or animal pole of thought to the positive or divine pole, wherein man sees himself in his true relations to God ; wherein he recognizes God as the Cause and himself as the effect of the One Mighty Principle of Life. God the Cause is internal man ; man the effect is external God ?

I maintain that a clear concise and forcible statement of the principles of Mental Science will harmonize all the various schools of thought on this subject, and will introduce amongst us that element of love so sadly lacking now.

As it is now, with so many floating and often discordant ideas on the subject, the whole thing has assumed the shape of a temporary craze. The people look upon it as a huge, iridescent bubble that may burst at any moment. And this because of the fragmentary, and contradictory statements concerning it ; because in fact its magnificent basic truths have never been clearly formulated into a Science. It contains all the elements of the greatest of all sciences, but it is not a science as yet. Or perhaps it will be more correct to say that it is even now the greatest of all sciences, and the true harmonizer of every discordant element in life, but with its principles unformulated, and undemonstrated, except in the fragmentary method of a few unsystematic writers. For it is a fact that none of the great minds as yet awakened by the science, have committed themselves to paper on the subject, except in short magazine articles and pamphlets. Of course I acknowledge the worth of even this much, as I acknowledge the worth of Mrs. Eddy's

book, and still more the works of that great soul Dr. Evans. But the point I am making is this, that no one entirely capable of formulating the great underlying truths which we have discovered, and on which *our permanent heaven of happiness can be made to rest right here on earth*, has attempted to cement their truths into a purely scientific statement that will prove as unerring as mathematics, and by which we can demonstrate in *every instance* the fallacy of the world's beliefs in sin, sickness, poverty and death.

Let such a formulation be made, and I now urge every writer on the subject to undertake it, and the half lights by which we now see darkly, will brighten into clear daylight where every one of us can see to do perfect work.

It is because we are working by the half lights of this great truth that reproach is brought against us, and with justice too. For he who denies the possibility of doing an injury to another, while still remaining in the negative, animal conditions, is simply furnishing himself with a license for that purpose. It is only after a man has crossed from the negative to the positive pole of life by a thorough understanding of the fact that *ALL IS GOOD*, that he can declare of *his own knowledge* that sin is impossible to him. To be sure he can declare it even before he understands the grounds of his declaration, and he is taking sides with truth too, but he is doing it blindly. Students should be taught to hold on to the old code of morals until their brains ripen to a perception of the true reason *why* there is no evil.

In the foregoing paragraph I have shadowed forth vaguely the reason why reproach has fallen on the heads of some of our teachers. These teachers though gifted and lovable are not free from the negative beliefs; they still reside where fear, and all its long train of conjectures does, to a great extent, hold their lives in bondage. The truth has not yet made them free.

But why with all their teaching has it not become a living breathing life source to them? Why has it not become—so to speak—bone of their bone and flesh of their flesh, so that its lustre will gleam from their faces and radiate health influences from them as they walk? I will tell you. They do not understand their own theory; they have only got broken segments of the great circle of this truth. There are things about it which they do not understand, and of course cannot make clear to others. The mental system can no more assimilate and digest a tangled truth than the stomach can digest brick bats. I can no more knit a tangled truth into the fibre of my mental organization, than I can knit a tangled skein into the work of my hands. And this truth has got to be mentally digested and lived before its saving power becomes manifest.

We are all mind, flowing to and fro from ourselves the effect, to God the cause; from external to internal and back again constantly. The mind cannot flow smoothly over such knots and obstructions as are presented to us in the theories of prominent teachers. It finds these obstructions and becomes deflected from its true course. This prevents the incorporation of truth into the very texture of the individual, and renders that truth a mere intellectual perception, (and but dimly outlined at that) as it is in the case of all persons who have not a perfectly lucid statement from foundation principles right on up. No one has such a statement and consequently no ones life shows forth in perfect results.

It has been my effort now for two years to simplify, and systematize all the truths growing out of that one great truth, *ALL IS GOOD, OR GOD*. Although the things I do not yet know are a mountain in comparison with the mole-hill of things I have learned, yet I do not consider my time misspent. Recognizing that I am mind, every bit of me, each truth as it comes to me and dovetails into the great basic truth *ALL IS*

GOOD—seems to take root in my physical organization and leaves its trace in a slight rejuvenation of all my faculties and *my person as well*. This is a great, and a telling circumstance. It says "Truth is not something to quarrel over, but to live on." It says "Truth is the bread of life." It says "Take, eat of my body and drink of my blood."

But how among all the theories afloat are we to get the truth? Hundreds of persons who have never written a line on this subject, and who would be surprised to know that they could do so, are quietly *living* this truth now. But here is a test. If you cannot *live* a truth it is not a truth; it is only a theory, discard it. There is a certain supply of truth where all may go for it and get it by the simple force of recognition. But the power to recognize rests on the perfect or imperfect understanding of that basic truth **ALL IS GOOD**. This is why I say that nothing at the present time is so greatly needed as a perfectly formulated statement of the Science. I have shrunk from an attempt of this kind knowing that so many others were better fitted for the work. I believe that the writer who will take hold of this, and will so systematize his book that all can grasp the full truth, will be the greatest benefactor to the world that ever lived.

There is one simple rule by which all may grow in the knowledge of saving truth. Let us say to ourselves that since God is all in all, that He does fill every life perfectly full; and the only trouble with us is our non-recognition of the fact.

Suppose I am treating myself. I assert first, last, and all the time that God is perpetual, ever-springing vitality does fill my life perfectly full; so full that there is not a pin point of space where evil in any form can exist; and that the measure of my health, strength, love, intelligence and beauty, is the measure of my recognition of this great fact. It would be hard for me to recognize this even for one moment if I should open my eyes.

But I will not open them; I sit still in the silence, and alone in the presence of a strange force; no less a force than God making Himself manifest through *intuition* that connecting link between external and internal, (for both external and internal are God, and man is God made apparent or visible); therefore I sit in the silence and actually *feel* the ever-flowing stream of vitality as is quickens every function of body and mind (they are both one even as God and man are one) into such wonderful activity, that I am illuminated for the time being and can see the great truth of Omnipresent Good in all its relations to those beliefs we call sin, sickness, poverty and death. At such times I take sides with truth against the world's belief and my own every day beliefs, and for the time being it is easy to realize that "God and one are a majority."

And this is the way I do my best healing. I first come into the realization that all is Good, for myself, before I can transfer this conviction to my patient. It is then easy to see that he is not really diseased. I smile at the thought of his beliefs they seem so unreal to me; they are not impediments to conquer, they are not even shadows on the perfect manifestation of God before me. **THEY ARE NOTHING.** I hold the patient thus for several minutes, sometimes a half hour. Occasionally a glad trembling possesses me and I know that he is healed; I feel that the work is done. But it is not always that I can do a perfect work in one treatment or even in a dozen. It all depends upon how clear a realization of the truth I can get. I have healed very difficult cases,—but consider this point, none of us have ever done such healing as Christ did. I have never restored a case of serious deformity, or cured a blind person where the structure of the eye was destroyed.

What is it we lack? We lack the power to *remain* in the *positive* condition, the condition of truth which I have described. We are not sufficiently in the understand-

ing of the principles of the science to enable us to live *always* in the knowledge of truth. Christ was *there*. He lived there. But even Christ with all his *being*, left us only a record of his *doing*. He formulated no statement of principles for our guidance to all light. He left us two words to light us on the way, and they will no doubt prove sufficient. Those words are "BELIEVE" and "OVERCOME."

I can believe for a little while, and I can overcome for a short time, but gradually I slip down the scale to the negative pole of life again, where we all live too much. Oh, that we could live forever in a realizing sense of the eternalness of Good; how soon the fact of its overwhelming power would lift us and hold us. Even now we can see that the reason we are sick is because we carry our own private hospital with us; and the reason we are impecunious, is because we have a poor house attached to the hospital; these two institutions are the principal part of our home outfit, and our traveling outfit also; we live in them the most of the time.

We live in what our minds yield us. The mind that yields a hut lives in it; the mind that yields a palace lives in that. The opulence of God is not limited any more than His health, and strength and vitality. "Ask and ye shall receive, knock and it shall be opened unto you." But there is no use of asking unintelligently, or of knocking blindly. As Jesus himself expressed it in another place, "Ask, and if ye ask not amiss ye shall receive."

We want to know how to ask. I have given my own little experience in asking. Will not some great mind who is farther advanced in this path, and who understands better than I do *how* to ask, systematize this great truth and write it out so fully and clearly that we may all know how to ask acceptably.

Douglasville, Ga.

There are more people who can forget themselves than govern themselves.

For Mental Science Magazine.

Desultory Volition.

E. R. KNOWLES, PH. D., S.S.D.

An election of some comprehensive end may have induced a permanent state of will in a governing purpose, or permanent disposition of one's mind; this may continue unrenounced and unchanged, yet this governing purpose may not be so energetic as to preclude the sudden and strong awakening of some constitutional susceptibility, promoting to action against the direction of the governing purpose. Such turning aside from the main end, while the governing purpose towards it is not renounced, may be called a desultory volition. Observation and experience constantly record incidents of this sort, where a passionate impulse comes suddenly and strongly in, and the action for a time is carried away from the main object before this counter-impulse of sudden feeling. But, inasmuch as the governing purpose which it thus counter-works has not been discarded, the desultory impulse must at length subside, and the old unrenounced purpose again bear sway. The passion is sated and subsides, reflection returns, the main end again comes in clear view, and again the governing purpose controls the subordinate acts for its attainment. The man chides himself for his weakness, and hastens on more deliberately towards the consummation of the predominant object.

A familiar illustration of the intrusion of a desultory volition will make the conception distinct. I learn that a dear friend is dangerously sick in a distant city, and I take the purpose to visit him. This controls all my volitions in arranging for the journey, and during several days travel towards the place of my destination. Then an intensely interesting incident suddenly occurs, my feelings are at once powerfully excited by some surprising

curiosity, or favorable chance for pecuniary speculation; I give away to this desultory impulse and lose sight of my main purpose for some hours. But at length this impulse becomes exhausted; the main end and purpose of my journey comes vividly up; conscious that it has never been renounced, though inexcusably suspended, I hasten on to the prosecution of my intention, reproaching myself for my weakness, fearing that all may now be in vain, and that my delay has made it impossible ever to behold my friend again in this mortal life.

So once more, where the governing purpose rises to an irrevocably permanent disposition, an extremely avaricious man may be taken as an example, one whose purpose fixed on gain may have made him a very miser in all his feelings and habits. There may suddenly come to him an appeal, from some interesting sufferer, that will rouse his pity, and induce the gift of some of his idolized gold in relief of this deep distress. But his governing disposition has not been at all changed in the intrusion of such a desultory volition; probably, in a few hours, all this constitutional sympathy will have passed away, he will be chiding himself as a fool for his weakness, and more firmly resolving not to be again so overcome as thus to be cheated of the object of his ruling passion.

The real character of the man is in his radical disposition, and if this is not changed, no desultory acts affect his true character. A good man may have sudden, strong temptation, and often yields; but if the good disposition has not been renounced, the tempting influence will at length fade, and the man turn back from his fall with bitter self-reproaches; a repenting blackslider, but not a deliberate apostate from Truth. Against both a bad and a good governing purpose, such sudden impulses may induce desultory volitions, which are quite in contradiction to the main direction of the spirit, but we are not to estimate the man's proper char-

acter by them. If the bad man does a good deed, only through the impulse of constitutional feeling, all we can say in his favor is, that his depraved disposition is not too strong for some transient traits of humanity; when a good man so does a bad deed, he is a sinner in that act, should feel debased and humbled by it, and repent of it; but the real character of neither the bad nor the good man is in this way at all changed. The strength of character is in the decision and firmness of the radical disposition, to be perfect this should be so strong in the right that all desultory impulses should be resisted; but no man is safe in supposing that his governing purpose is so strong that a desultory volitions against it shall forever be excluded.

Providence, R.I.

From *Manchester (N.H.) Union.*

Mental Healing.

A. J. SWARTS OF CHICAGO GIVES INFORMATION
ON THIS SUBJECT.

The doctrine of Christian Science and Mental healing is a comparatively unknown one to Manchester people. Some years since Mrs. Mary F. Berry came to this city from Stoneham, Mass., and began missionary work for her chosen calling, that of a metaphysician, and her advent awakened an interest in the movement which has deepened until there are at present some half a hundred avowed Christian Scientists in this city. From time to time the leaders of the work have been here and given private lectures which have been attended by good numbers, and new converts to the new theory have thus been made. Thinking that the outside public might like to know something of this movement, a UNION representative obtained permission to attend a lecture given last evening at the residence of Edwin Branch on Pearl street, which was addressed by

A. J. Swarts of Chicago, Ill., a former Methodist clergyman, who claims the right by the way to retain his title, and is at present a publisher in the Garden City where he was wont of yore to address a more limited audience on Sunday. Swarts is a tall, spare man with a long full beard, which has got the best numerically of the hirsute covering above it and arrayed in the ministerial frock coat, his is a striking figure. His presence, however, is most genial and there is apparent in his manner that mixture of kindliness and force which is a pre-eminent requisite of great mesmeric characters. He is an authority in Christian Science matters in the west, and he is capable of upholding his end of the Mental healing argument anywhere. His discourse last evening was a revelation in many respects, and although it cost the people \$1 apiece to hear it none of them asked for their money back when they went out. They had got its worth. In opening he told his listeners that Christian Science teaches that all is Spirit. The materialists deny that there is anything but matter, while the remaining and largest class of all claim that there is both spirit and matter. Oxygen and hydrogen are invisible gases which united form water, which, being visible, people call matter. It is still oxygen and hydrogen, however. Let a cold night come and it passes into another stage, that of ice. Now take that ice and put it into a kettle and melt it to steam and what have you done? You have resolved it back to its original elements, invisibility, Spirit. Steam itself is an invisible factor, but when it comes in contact with the air it makes vapor which is visible. The same is true of your body. The reflected sense object, called the body, came first from the Hidden Ideal. There is no such thing as a personal God in the matter. He is invisible. For nothing that is visible can survive. Where is your immortality in a God seated or a God crowned? Where did God get his body if he has one? If I knew he had a body similar to ours, I

would challenge his immortality, for these bodies of ours will decay and go back to their original invisible elements. No, God is Spirit, and unseen.

Another thing that Christian Science tells us is that there is no evil. The people of this world are so anxious to find a match for God, an over-God as it were, that they have constructed out of their own imagination a supreme devil. Now let us look at the Christian theory of the fall. Christianity claims what we sincerely believe, that God is omnipresent being. If that is so, would he not have known when the devil was going to tempt Adam and Eve in the garden, and if he had known it would he not have been present and interfered in their behalf? If he did not know it I say he was not God. But if he did know and countenanced it, it cannot be evil. Now let us turn to the visible world. There is naught in the universe but God and his ideals. Every natural thing in the world was formed from a pattern conceived in Divine mind, just as a mechanic sees a pattern in his mind and constructs a machine from it. There was never any life that was not Divine. God never had an only son. We are all sons. Let us consider the nature of God. He, being invisible yesterday, to-day and forever, will he ever be visible, and if so, when? How can he be visible, being now invisible and unchangeable? Do you believe your own Bible? If you do, you have got to admit this reasoning.

About the question of future punishment the speaker said if God is omnipresent how can a man be banished from his presence. It is impossible. There can be no separation even after death. The result of a deed apparently of an evil nature must result in the usual well being of the men who commit it. As soon as the mind eats off the delusion under which it labored when it made the mistake it begins to progress. The speaker claimed that there was no such fixed locality as Heaven and concluded his address by giving an expo-

sition of insanity as recognized by Christian Scientists, the eternity of mind, life after death and other theological questions which have always been favorite bones of contention in the religious world. The meeting broke up at 10:30 and the guests departed bearing with them the seeds of much new thought, sown by the earnest, impressive words of the speaker.

For Mental Science Magazine.

Universities and Colleges.

THEIR INCORPORATION, COURSES AND DEGREES.

E. R. KNOWLES, A.B. [PRINCETON.]

In the earlier history of universities and academic institutions, degrees of learning conferred more substantial emoluments than to-day. They were then not only honors, but licenses to teach, or to practice law or medicine.

During Prof. Swarts' recent delightful and edifying visit to Providence, he honored me with the suggestion that I avail myself of the advantages given by the state law library near my home, to prepare for this issue of the MAGAZINE a brief and concise statement of the laws of the several states regarding the incorporation of universities or other institutions of learning, the maintaining of courses of study, and the conferring of degrees. I had given the thought careful attention for years, but upon his suggestion pursued it thoroughly.

Only in those states herein after named can institutions be chartered under general laws and with power to confer degrees.

In the state of Indiana, (Statutes of 1881, Ch. 24, article 4,) *five* or more persons may incorporate a college or university under general laws by filing, with the Clerk of the Circuit Court of the county where the corporation is to have its office, and with the Secretary of State, sworn articles of association, thereupon obtaining a charter from the Secretary of State. Such institutions may establish *medical* or *any other* departments and confer any degrees, in law, *medicine* or *any* department.

In Illinois, three or more citizens of the United States may thus incorporate by recording a certificate of association, acknowledged by them before any person competent to take acknowledgement of deeds, with the Recorder of Deeds of the County, and with the Secretary of State. The latter may then issue a charter and the corporation thus formed may grant and confer literary honors and degrees. (Ill. Statutes, 1874, Chapter 144.)

In Iowa, colleges may be incorporated by any number of persons, simply by filing and recording, in the office of the County Recorder, articles of association acknowledged by the subscribers before any person authorized to take acknowledgement of deeds, and may thereafter confer any academic degrees.

The law on these points in Tennessee differs from that of Illinois only in that there must be at least five incorporators, and the certificate is not required to be filed with the County Recorder.

In Vermont the articles of incorporation simply have to be recorded in the office of the Town Clerk of the town wherein the office of the corporation is to be located, and the general statutes give such corporations the fullest privileges in regard to literary and scientific studies and degrees.

In Ohio, colleges holding \$5,000 worth of property; and in Michigan, colleges owning \$30,000 worth, may incorporate and maintain any departments of study, and may confer any degrees, under laws similar to those of Illinois.

After examining the Charter issued to Prof. Swarts' university, and after considering the emoluments and privileges it authorizes, there can be but one decision touching the legality of his diplomas and the degrees he confers. Some might question the brief time for important degrees, but when we consider the accelerating impulse that gave the locomotive, the telegraph, the telephone and many innovations on older methods, it may be that his prescient thought will prove well-founded faith.

His diplomas are legal, and his plan of non-resident instructions provided for in the charter, has the sanction of a fair member of Universities now imparting instructions to students through the mails. One of these has a faculty of seventy eminent Professors throughout, the land as local examiners.

Providence, R.I.

THE MOTHER'S LOVE DEPARTMENT.

"Our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

From Words of Faith.

The Second Touch.

REV. O. P. GIFFORD.

"There is a second touch spiritually. There is a deeper depth of spiritual life than most of us have reached. A power of Christ that makes men *seers*, a baptism of the Spirit that gives dreams to old men, and visions to young men, and clear sight to all.

"Pentecost was the key-note of a new psalm of life; we think it pitched too high for us. Pentecost was but the first fruits of the mighty harvest; too many are content to be gleaners like Ruth, and stop even that work as soon as the Boaz of worldly prosperity makes us comfortable. Too many are satisfied with the first touch, and the relief it brings. We do not care to linger by the priestly physician and get the second touch.

"Here and there we find one even today with the clear vision and the Christ-given power. Such we hail with joy; they are but illustrations of, not exceptions to, God's willingness to bless all. The secret of the second touch and the clear vision lies in the text. (Mark viii: 22-25.)

"Use all the power you have, look at all you can; be perfectly honest and truthful in your report. If you see men as trees walking, say so. Don't be discouraged because of dim light; don't deceive and claim more than you have. Abide by the Christ who made midnight into morning; for the same Christ shall yet make morning into midday. Submit to Christ as quietly the second time as you did the first. Just here, I think, is the trouble; men expect to be saved through faith in

Christ, but somehow expect a fuller spiritual life through some other channel. Not so, brother! The same Christ, touching the same eyes with the same hands in the second as the first place. As you lengthen the same telescope a little to see the further stars, it is but an extension of the same power in the same direction. The lifting of the same sun a little higher, and the shadows all flee away, and man stands at high noon with shadows beneath his feet and sees all things clearly."

The Speak-No-Evil Club.

A very novel society which has been started in England is called "The Speak-No-Evil Society." Its members are enjoined before speaking evil of any one to ask themselves three questions: "Is it true? Is it kind? Is it necessary?" These simple questions, if answered by all evil speakers before uttering the remarks derogatory to others, might result in a new society of most delightful qualities. Often people speak evil, not from any motive of unkindness, but from vanity.

They think that by pointing out the faults of other people they will cause their own virtues to shine out in a brighter light. Nothing could be more erroneous. By speaking evil they create the distrust of those who hear them, and lose a position of dignity which true reserve always brings. When evil speaking is necessary to warn others against placing confidence in the evil doer, the circumstances of the case we changed and the necessity of the criticism will cause the critic to be respected. On a similar basis faith the "Speak-No-Evil Club," is a club proposed by

"Good Housekeeping" for a mind cure. Its rules are: personal ills are not to be mentioned; anything like gossip is to be avoided; nothing depressing or gloomy is to be allowed. The first rule is a valuable adjunct to the speak-no-evil questions. One who continually speaks evil of himself is not only selfish, but discourteous to others, but a boor who does not put in practice the first rule of polite society. His complaints are mistrusted and his criticisms made an object of amusement. Unselfishness makes the rules which prevent the speaking of evil, bright and attractive.—*Boston Journal*.

A Poem.

ELLA WHEELER WILCOX.

Laugh and the world laughs with you ;
Weep and you weep alone ;
For this brave old earth must borrow its mirth,
It has troubles enough of its own.
Sing and the hills will answer ;
Sigh, it is lost on the air !
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice and men will seek you,
Grieve and they turn and go ;
They want full measure of all your pleasure,
But they do not want your woo.
Be glad and your friends are many ;
Be sad and you loose them all ;
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast and your halls are crowded ;
Fast and the world goes by ;
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a long and a lordly train ;
But one by one we must all file on
Through the narrow aisles of pain.

"There are 1,500,000 people sick all the time in the United States. If this army of invalids would follow the apostle's advice, 'Awake to righteousness and sin not,' good health might be possible to the majority of them.'

Good Advice.

There is one topic peremptorily forbidden to all well-bred, to all rational mortals, namely—their distempers. If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder stroke, I beseech you by all angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans. Come out of the azure. Love the day.—*Emerson*.

A wise and loving faith is the great specific for body and mind.—*C. A. Bartol, D.D.*

Mental Therapeutics.

In one of the public insane asylums of New York the curious experiment has been tried of pitting two cases of insanity against each other. Each patient had a particular delusion and a tendency to self-destruction; so each patient was told that the other was a lunatic and that he was set to watch over him and protect him. Thus each had a charge in the other. Their vigilance was unceasing. Each supposed himself perfectly sane and this belief was accompanied by considerable scorn for the other's weakness of intellect. This centering their attention on a definite duty and objects outside of themselves gradually completed the cure of both of them. This at first sight seems like an improbable story, but it is not at all impossible, and is going the rounds of the scientific press.—*Health Monthly*.

"Oh, doctor, come at once, Johnnie has swallowed a mouse."

"Then the best thing you can do is to get him to swallow a cat."

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EDITORIAL.

Philosophy of Evil.

THE "HAND WRITING" AGAIN: AN OMINOUS PORTENT.

Having in our first of this series shown that heaven is neither local nor a place, but a mental state of soul, and having given the scientific statement of God, in our last, we shall now grapple with the problem of evil. We shall herein match the understanding of Spiritual Science interpretation as a new theology, against the claims presented by orthodox theology touching this absorbing theme.

Christian theology assumed that man in his beginning experienced a most degrading fall from original perfection, and on this belief it founded the necessity of a death and an atonement by one man whom it claims to have been its founder. To give point to evil, it also assumed banishment to an endless hell, and thus urged or coerced salvation by belief in the material blood of a good divine man. To build a religious system of its own and to establish faith in material means, and in a local heaven, its only hope was to assume and defend the reality of so-called evil, and to force upon its followers the dogma of an eternal banishment from God and happiness.

Confronting the various unscientific theories and beliefs of Christian theology, our theology of science discards the premises and conclusions couched in the foregoing foundation of the Christian religion. We deny the fall of man and holding with the true evolutionist, we say that man has progressed in understanding and goodness from his appearing.

Denying the Romish Christian dogma of "the fall of man," and holding to the eternal progression of each and all, we deny the verity of evil; we deny a local heaven, a local hell, a personal angry God, as also deny a personal devil and eternal banishment from God.

The central thought of our science is denial of the reality, being or entity of so-called matter, and to *know* that "all is Spirit," from which fact it should be evident to all that in its religious position, it cannot accept of any verity or real salvation through material means.

Admiring and defending the pure life and works of Jesus, we cannot however accept from the hands of Roman Catholic authority, nor from its perpetuated dogma's in Protestant Christianity, any saving verity in the blood, no more than we can of any healing or saving virtue in material remedies to cure. We regard Jesus as a great reformer and doubtless the best example of love and pathetic tenderness, but it is neither Christ-like nor just to exalt him to highest deity, even at the expense of all the fealty and heroism of the noble men and women who supported his work and made it possible for him to accept death. While to die for his convictions was the occasion of his greatness, and while he could not do more, still did not his immediate supporters do the same? Our plea here is not the under rating of his crowning deed, but *justice* rather toward the equally heroic deeds of his coadjutors. To immortalize and crown a Grant as the one who chanced to be in the honors of a national redemption is well, but to merge the hard-earned glory due to others into the crowning and

exaltation of one, seems too much like ignoring the steps which make the bridal chamber or the entrance to "the holy of holies" possible.

But to the direct problem. When our science denies the verity of so-called evil, it vindicates the character of supreme Wisdom, Love and Will, which only it honors as God, against the ignorant and unjust attitude in which Christian theology holds Deity by its beliefs in evil and in the "fall of man."

If we are to accept the myth of a common "garden," a personal devil therein securing an act of disobedience against the will of God, then we are forced to admit the superior power of another matched against the Supreme. This won't do. The premise and the conclusion of orthodoxy is all wrong here, hence its system and logic are arraigned, tried and impeached before the higher bar of Science or Truth.

Let us examine the tottering fabric on which theology professes to stand in these assumptions. First, as God is the All-Wise or the *All of Wisdom*; also the Supreme in goodness and Power, a *lesser* force or a devil could not have intruded himself into the presence of the first human pair without Deific knowledge. To say God did not *know* that Satan was tempting them, is to deny his wisdom and omnipresence, hence to regard him less than God. To assume that God cared not for their harm, is to divest him of both supreme love and Fatherhood; and to say he knew that Satan or evil was about to spoil his work but that he *could not protect*, is to deny his Almightiness and to rob him of supremacy, even to prostrate him before the theological Satanic Majesty.

The mythical belief of the fall, so-called, or the common interpretation, is but the echo and assumption of ancient, blinded conjecture borrowed from the Chaldeans and the honest thoughts of the Mongolian and Hindoo Bibles, or their sacred authorities.

Agnostic materialism is the popular infidelity of our day, and while its statement of being is that "all is matter," and while theology or common thought is advocating a personal, visible, material God, *Science* impeaches both, and charges the theological rank of all Christendom as being the direct supporter of error. Leading divines who declare the belief, the *error*, that heaven is a place and that God is visible and is to be seen, are abetting the claims of being from the material standpoint which Ingersol and his class defend.

Theologians, call your general Alliance at New York in December, 1887, to defend your dogmas against the encroachments of Science, stand awe-struck or run to and fro, but we shall sound it in your ears that *you* are the enemies of Truth, of progress, and of God while you stultify conviction and go in blinded fear with materialism in your belief of a personal or material God. In this error you are pledged to support the material interpretation of an ancient "garden," as a small lot where you—not science—argue God as only a common gardener "planting trees." Your ideal of it is that God put a physical man and woman in a "garden" under divine direction, and that a devil or a personal enemy of God came along, and finding that God was absent, else ignorant of Satan's approach, captured the two and triumphed over the wisdom, the love and the power of Deity. Away with such ignorance and hurl it to its ancient weak inception! Else go down with the error your theory supports.

Correct, progressive, spiritual thought comes to the rescue of God, covered by you so ignorantly with carnal, material belief. Truly you are blind leaders of the blind. When with evolutionists or the true friends of God found to-day among the mighty mass of spiritual thinkers, on the spiritual side of Science, you confess that God is Intelligence, Truth, Spirit, or the eternal universal *invisible* Sea, you will hold to those other and true claims of your

Bible which teach with Spiritual Science that he is invisible, is Spirit, is Love and Life.

Divine Being is both circumference and centre. We will admit that every whole or circumference has a centre, and while from the indivisible centre of a marble the whole of it radiates or balances, so it is possible for God to have a central, ideal example of obedience and love, to which all must gravitate and by whose perfection all must be tried and judged. We have no higher ideal now than the Christ life of Jesus, but it is very probable that a higher will be found, and if this time it be a woman, none need to stumble over God's plans for endless progression.

When your Bible hands down through tradition the ancient idolatrous conception of a God with a hand, a back, wings, feathers or feet, why can you not turn from such heathenish idolatry, and rescue God from your pantheistic foe? Why can you not see that such Bible remarks are but symbols to impart the ideas of protection to needy mind?

"Shall there be evil in a city and the Lord hath not done it?" No! there is in no city a knowledge, or rather a belief in evil, without God or Wisdom authorizing the belief. This belief is only the evil of ignorance; at the same time it is the inherent utility of good, for when mortal thinking mind sees a low vile deed or that it calls sin, it shrinks from, or rises above it, and this rising above the terrible seeming, is the grandest redemption our race ever knew, and in fact the only universal redemption, for it applies to all nations and religions. Out of these evils, so-called by ignorance which sees not as Wisdom sees, there come resolves of better life, of higher aims and diviner purposes, which ennoble, redeem, refine, elevate and save forever. As lilies grow from reptile beds, so good resolves and noble deeds grow eternally from the vileness of a wicked deed. Here then while the mistakes of life are turned to eternal good, while the vilest

crimes are the occasions of rebound from them toward the pure, the higher, the wiser ways, let us not stumble over the occasions, the starting points in life which possess the power to advance progressive mind higher in its endless flight. This is the way that God is the author of evil, by permitting a belief in its verity in order to make eternal growth possible. Here then our spiritual theology or science, defends and justifies this natural claim for evil. God, by which we mean the Divinity of the Universe, has ever needed all the forces which ignorant mind calls evils to carry forward his highest good toward the race. Creative power is in harmony with its own wisdom or highest plans, so continue your belief until you are advanced to see the utility, the good of that which your progressing mind calls evil, and know at each step that it advances you higher still. No one should do evil that good may come, as such would be willful violation of conviction. Here then evil, as belief calls it, is the means of true growth, hence it is *not* evil, but is a necessity for good; then it *is* good and "*there is no evil*" aside from an unwillingness to advance, for such unwillingness is ignorance, evil.

Thousands in religious slavery and fear will read this and will be aided of God to see its truth, yet will cling to the old views which so dishonor Wisdom.

There was no "garden" other than mortal thinking mind; no personalities or persons called God and Satan, other than the human forms, and no serpent other than the mind of man which is sensual, mortal, carnal, ignorant, and from which evil grows as above. The only personality is the form called flesh which in its entirety is mortal, sensuous or visible mind. This is the only seat of ignorance. Before its bar of lower thought, it calls many deeds "evil," but when it progresses or is able to stand in higher thought, it sees not as Omiscience sees, not as Science sees, nor knows that "*all is Good*."

He or she who turns every deed to its

possible good, sees as God sees and are one with Deity.

"I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." Yes but while *Wisdom* says this, it is true only in the way we are pointing, *i.e.*, by being the author of his own universal economy for spiritual growth. God, or Infinite Evolution, is in all his plans, yet only as the inventor is in his invention. All that is necessary is to be able to see this fact, and to all who understand thus, the fact is a verity and "evil" is seen to be good. "Resist not evil" is the wisest precept the great Christian Teacher ever put forth.

Some can find a diamond in a coal pile, light in darkness, good in or from evil, or find God because there is Satan. For which of these seeming opposites are you most thankful? As we need the evil to show the good, why break the means to the highest ends, lest the good of growth cease forever?

Scientists and thinkers, cease to say that our science contradicts itself when it talks so much of immortal mind, and of mortal mind, and then says "there is in reality no mortal mind." Judge and condemn here when you are able to show that the cause of good is evil, but not before. When you do not even know good, except by your belief in evil, tell us how you will have either one separate from the other. When you delve correctly in this mine, you may be able to see that the dual, double nature of this thought is necessary to show its unity, completeness or perfection. Every whole has two imagined halves. The truth, utility or completeness of all this seeming contradiction is the *imagined* two, of *only one*. To divide an apple in the centre, does not permit you to call either part half of an apple, it is half of what was an apple, but the division made it cease to be an apple.

The spiritual conceptions and divine utterances by Mrs. M. B. G. Eddy when led by inspiration, she asserted and reas-

serted: "All is Spirit, there is no matter;" and, "All is Good, there is no evil," will prove to be the Truth, the spiritual *meat*, *drink* and *Rock*, even the "stone" or "chief head of the corner," now so cruelly set at naught by the professed builders, materialists and the Christian sectarian theologians. Those of us, even all the ambitious Herods, who would destroy this young child's life, this new conception or understanding, will never plant a higher conception, nor establish a sublimer truth. If some of her methods have been adjudged unwise, and if utterances or defence have seemed injudicious, still the mitigating facts are as justifiable and as free from wrong as would be a lifted weapon of death in the hand of a mother, over whose child a maniac or fiend might raise a dagger in wrath.

While thinkers may criticise and offer plans they call better, still we must all admit utility and the power of attraction to draw towards this centralizing thought. If then the indiscreet methods she or others in the cause have used by which public attention is forced to higher truth, are to be treated as evils, they are nevertheless the only and the best methods *Wisdom* has employed to accomplish its wise ends.

As the innovations, hated methods and doctrines *Wisdom* employed through Christ, planted the then new system, the sixth or Christian civilization, and as Christians to-day regard those evil or new teachings good, so advancement and the future will pronounce as "good and wise" all these methods now adjudged as evil.

While, however, the future will award to her the glory of chief discovery and highest utterance in the conception of Spiritual Being, still the name *Christian* can no more be ingrafted into the higher religion, era or civilization now forming, than could Judaism be the central power of Christianity. *Christian* Science will never permanently establish as a name, and now to perpetuate the hard-earned honors due to the one whose discovery of

Truth was greater than name, we sincerely hope that she may be led to a rallying, unifying Alliance to which all the truly good will gather. There is something portentious !

The entering wedge is driven, the mighty fiat has gone forth, and soon flashing meteors of evening brilliancy seizing upon *title* in the moment of divine adjustment, will cease to be even the "Stars of the East that shine in the West," for subtlety and strategem cannot strike from the brow of years nor from the hand of justice, that which God has settled there!

Oh ! that every move in this important hour might be directed only for Good. When the angel of envy seizes the epaulet of rank in the moment of highest honor, often the wearer relaxes hold and proves greater skill in his adroit rendition than was foreseen by usurping tact.

Readers, turn all to good ; follow your convictions of right for these are your Divine nature ; do at all times as the inner whisper suggests, and when you act from this your highest or eternal guide, throw to the winds all fear of the *belief*—God of anger, for you can neither respect nor love such, and such there never was. Listen no more to the unjust, ignorant and barbarous claims for an endless hell ; no more to fear of banishment from God, Truth and Life forever present ; no more to the mockery of ignorance which says there can be evil as a reality at any point of universal extent in which only God or Good holds supreme sway. If you cannot find rest any other way, then turn forever from the babel and obsolete doctrines of religious sects, and let your greatest redeemer be spiritual growth ; your best prayers be deeds of love toward the needy ; your highest service to God be found not in life-less church ceremonies, but in true deeds toward your fellow man, for we know by experience that your hell will turn to heaven ; your evil to good ; your mortal mind to its interblending or oneness with the immortal, and your god of materiality

and anger to the God of *Love* and Truth offered to you by philosophy and Divine Science.

Our next will give the true understanding of personality and impersonality, and how both apply to God and the human form. Also it will elucidate another important doctrine awaiting solution by philosophical science.

Our Eastern Work.

Although our item from Boston in November issue promised to give some details of work in the convention and to name some committees appointed, we do not see it as likely to enhance the interests of the general cause to mention either the details or the said committees. Awaiting time and developments to enable me to see further, I am willing not to trouble others, but to pursue my work. This however we will say : if one wishes to find less selfishness, greater spirituality, more charity and wisdom than Mrs. M. B. G. Eddy evinces year by year, he does not realize his wishes among dissenting ranks. From the founding of our work in Chicago it has seemed our lot to toil and develop plans without committal to the leadings of any influence except the voice within, and the kindly co-operation of the many whom God has drawn to the support of our work over the land.

We are free to voice the interests of all teachers and healers in the East and the West who have no journal of their own. To such we offer our columns anew, and ask them to command the right they have earned. We invite them to write brief accounts of the work in their communities and to report cures ; for we will aid all free of charge who care and toil only for the cause.

Upon invitation we gave a discourse in Dr. Marston's hall or church, the first Sunday after the convention closed. It is a convenient hall, and it was well filled. Dr. M. is a good and growing man ; we wish him success. We did not meet Dr. Gill

except momentarily in the convention. He was absent in his Lawrence work.

We can now assure our readers that we enjoyed a most pleasing visit with Dr. A. D. Crabtree and his happy family. The doctor is a remarkable man, and truly he is full of wisdom. Not only was he able to write as no other could his fine work "Journeys of Jesus," and other large works, but in music and various arts he is accomplished. We know him much better now and upon him in all his work, upon his companion and highly cultured daughters, whose courtesy at the piano shower superior, even enviable attainments, may the richest joys of love and life ever rest.

AT LYNN.

We visited a few choice friends at Lynn, Massachusetts, and found them earnest and true workers. Our MAGAZINE is read by a fair number here.

AT MANCHESTER.

Next we visited Manchester, New Hampshire, where we were welcomed by those we can never forget. The inviting home of Mr. and Mrs. Edwin Branch was extended during our stay. Over twenty friends called to express a welcome the second evening there. The next night those interested in the cause were convened to hear a single lesson or lecture at \$1 admission, for we had decided upon this plan of work while in the East, but to give free Sunday discourses in churches. Nearly forty were present. On Sunday, October 29th, we gave a discourse on the science in the Universalist church. Its pastor is noble, and its large membership generous. Another private lecture was given at the home of Mrs. Oliver Greeley on Monday night. Various names were obtained for our Non-Resident Course, which qualifies for healing, also several names who have been science healers for years to take our Non-Resident Normal Course, which confers Ph. D.—doctor of philosophy—and authorizes them to teach the science. Ten names were received for the two courses. Mrs. Edwin Branch,

130 Pearl street, is authorized to continue the work of securing Port-graduate students. She has taught a fair number of excellent students, and will kindly aid all who call upon her for our terms. She handles our books, and takes subscriptions for the MAGAZINE. The interested are invited to correspond with her.

We were given several very agreeable carriage drives in Manchester, and thus placed under obligation to friends. This is a city of some 50,000 industrious citizens.

We were given a pass to visit the chief interests of the Amoskeag corporation, the largest manufacturing company of cotton goods "in the world." Mr. R. R. McGregor was our escort. Thinking it may interest our readers, we give them a few facts. Beginning with the storage building, whose capacity is 27,000 bales of the raw cotton as it comes from southern plantations, we visited the Picker room; the Card room; the Ring Spinner room; the Weave room; Rebeaming room; Printing room;—this means printing of goods—Dress room; Mule-spinning room; (no mules here) Dye house; Engine room, where is seen a vast engine of 2,000 horse power. Several large engines are used by the company, as they own ten large mills and necessary departments. This corporation employs 7,000 work hands. We saw 1,000 looms running in one immense room. They convert 600,250 pounds of cotton in a week into manufactured goods, and turn out 55,000,000 yards of cotton goods in a year.

Passing over the Merrimack River, whose water is the chief power employed to operate the mills, we meet a wonderful economy; forty-eight immense upright boilers, each larger than a locomotive boiler, are employed in the coaling house to manufacture the steam which is used to operate four engines 2,000 feet distant in the mills, and for heating purposes there. To convey the steam from such an immense capacity so far through an encased pipe about two feet in diameter, both winter and summer,

is a thought of interest. The main chimney of this coaling or steam house is nearly 300 feet high. The extent of these immense works can better be seen when we tell you that all the mills and buildings of this corporation used to carry on their work, would, if connected and extended to a line, reach about four miles, and that some of the buildings are seven stories high. This corporation is worth about \$16,000,000. There are several other immense companies of similar character at Manchester. The MENTAL SCIENCE MAGAZINE makes a modest bow and asks the privilege, not only of this visit, but of many others within the lovely mansions on those hills with its messages of health and new thoughts for these homes.

AT HARTFORD.

We next visited Hartford, Connecticut, where we were invited by many subscribers. Hartford is lovely; she is the city of insurance companies and much wealth. Her state house is said to be next to our National Capitol for grandeur.

Mrs. M. A. Seymour; Dr. Cowdery and his students; Mrs. E. G. Stuart, students and other friends gave us a welcome at Unity church for our private lecture; nearly 100 attended.

AT NEW YORK.

Dr. Geo. E. Whipple and his excellent family kindly extended their beautiful home at 16 E. 42nd street during the week I remained there. Dr. W. and his wife are Mrs. Newman's students, and were among the first to open metaphysical work in New York. They are of kindest heart, and are meeting fine success as healers in their quiet manner. He is also a good teacher of the science. Ira, their model son, gave all needful assistance to make the meeting for our lecture in their large parlors, and thus I had the pleasure of seeing some of our intelligent subscribers and various other friends.

We called upon Miss Lydia Bell, Mrs. Church and several other excellent sci-

tists at 1418 Broadway, where they are doing a noble work. Miss Bell is a teacher in the science, and is a successful worker in many ways. Our readers will be favored no doubt with some progressive thoughts from her pen.

At 47 Greene Avenue, Brooklyn, we had a delightful visit with Dr. John C. Wyman and his estimable wife. Dr. W. is secretary of the Brooklyn Theosophical society, and is a noble and remarkable gentleman. He was among the first who took our Port-Graduate course for healing during the past summer. We hoped then to meet him in person some time. He has since been graduated from our university in a higher course, the Normal and Theological combined, and he is thus legally constituted a Ph. D., and is authorized to teach the science. A perfect understanding of Mental Christian Science was received by him, so that he is now a successful healer, upon the payment of \$25 each for the two courses without any journeys abroad. His spiritual culture and ripe experience were however his pledge of success.

Our visit of charming delight was at the home of Mrs. Viola Gilbert, 125 E. 50th street, New York. Her husband is a noble gentleman, and held office for years under Lincoln. Mrs. G. has been a member of Mr. Beecher's church for years in Brooklyn, where they formerly resided. She is blessed with unassumed ease and the grace of dignity; cultured in spiritual unfoldment, and possesses a strength of conviction that bears her above the extravagance of expression so common to many in the cause. She is a sister of Mrs. Plunkett, whose home is now at Chicago, also a sister of another earnest worker, Mrs. Mabel McCoy, of 23 W. 42nd street, New York, at whose home the large November class for The Emma Hopkins College of Christian Science, Chicago, was, so we learned, under instruction by its chief teacher and president.

Mrs. Gilbert received a full course in the science at Boston over two years ago,

and also instruction since, yet she cannot adopt all the claims set forth by our science leaders. Her associations are fine, and while she is an honest investigator of the many claims as Truth of this day, she maintains a charitable equipoise, but reserves conviction and thought for mature or highest views of duty. Meantime she is giving treatments as a "Mental Healer," is reading, writing, etc. We have in the part predicted work by names we mentioned, and they are known; but if the one we mention now, and doubtless without her expectation, does not become a specially "chosen instrument" for many years of meek humanitarian work, then we mistake the arena now forming its own plans in the prudent mind of cultured spiritual thought. If unexpressed judgment of others, charitable remarks toward all the workers, kindly toleration and patient regard led me in thought to my own home counsellor, whose gentle spirit is the strength of my every hour, readers will overlook. We wished them to meet sometime and they will. Mrs. Gilbert's daughter, Miss Vida, is beautiful in a gentle, meek, quiet, spiritual grace, though sought by managers for rhetorical distinction, she seems to have been awaiting the diviner calls in spiritual work. She will follow the inner whisper, and may heaven guard her young life. When, as with these, neither personal laudation is expressed nor sought, we cannot withhold justice, while we cannot express aught where self claims prominence.

Friends of Hartford had secured the free use of a desirable room in the Universalist church for another lesson or lecture Saturday night on return from New York. A good number attended. The commodious Unity church was obtained for the regular hour of service on Sunday night, November 13th, on which occasion we gave a discourse on a subject selected by a private meeting, "The Unity of Life, or our Oneness with God." The meeting was well attended by earnest and good

people, whom we shall ever be glad to number among our friends.

On the 14th we visited a few friends at Worcester, Massachusetts. Dr. A. B. Dorman at 98 Front street, is a very agreeable gentleman. He is editor and publisher of a neat, beautiful magazine, *Messenger of Truth*. He is a good teacher, and a successful healer. His office is most cheerful, and his good understanding is further seen by the display of a few very wise cards or notices in his waiting room room for patients. Brother D. is a very consistent student, and seems much devoted to Mrs. Eddy. We wish him and his unique publication much success.

We were cordially received by friends of this city, and hope to visit them later at a lecture where we may see our subscribers and others interested.

At New York and Hartford we received several names for the Normal Post-Graduate course.

Going Rapidly.

Before Mr. Swarts left for the East, he gave us an item for the November issue offering his "Spiritual Healing Formula and Text Book" a short time for only \$2, saying therein that it will ere long be taken from the market and used only to impart the Post-Graduate course to students by mail.

Many are now ordering this concise and purely Mental Christian Science work, and the Question Book of 144 questions belonging with it. His discovery relating to the mirror and the form of silent words used in the treatments make the book valuable and beyond the ordinary thinker. The said book closes with the following:

SPIRITUAL SCIENCE INVOCATION.

Infinite and Eternal One, immortal, invisible, immutable; hence in Thy being hidden forever from veiled or mortal sight, thou art God. Omnipotent, Omnipresent Crea-

tor, Source, the only Life or Spirit, and in thy character commensurate with All-extended Being. As thou art *everywhere*, no limit or place knows Thee, no world or city of Heaven claims Thy presence or beholds Thy form, and yet Thou art never absent from the minutest point in all Thy universal realm, for Nature, or the Universe in the unity of Being interchanges its names only with Thee. No limit, no emanation, no manifestation, no object or idea, ever shares any part of Thee, for Thou art absolutely *One* and naught beside shares a part.

Supreme Wisdom. Supreme Power, Supreme and only One, there is no evil, no disease, no death, no Satan, or possible source for anything opposing or contrary to Thee, for Thou art omnipresent, and Good.

But *wonderful* and Infinite One, in the perfection and unity of Thy being, and for knowledge all Thine own, there are in Thy reflected and finite mind *seeming* evils and works which seem the opposite of Good. To this mind which is not Thee and yet is in Thy Being, this realm of apparent evil, whilst Thou art working in it to prove Thyself the only reality of Life and power, there seems to be unrest and pain, and this mind believes or dreams on thus amid all the chemicalizing forces of Thy workings in it while willing and doing Thy pleasure, till in the dream it has called "death," so like a vapor, a nonentity, it is swallowed up in Life, in immortality.

While this agitated, carnal mind is being thus renewed, and feels these sensible emotions, it names them pleasures, sorrows, pain and sin. As fear, distrust or hiding mind we now turn, we now see that all is Good. We accept the Worker and the works, and becoming one with Thee we cease to believe in evil. Confessing the natural order of our disordered state while Thou art working thus in mortal sense, or in Thy reflected mind which we call ours, we see there is no disease, no

pain, no death to Life; and lost here to believe, we find union with God, for in the realm of Life there is naught but Infinity itself.

Here we renounce our early beliefs that we were conceived in sin and born of an evil source, or that the race ever fell to a depraved state. It so dishonors Thy character to believe that evil, or the myth called Satan ever did or could use influence or power contrary to Thy wisdom, we turn from it as born of superstition and as a belief in death. We now accept the blessings called "evil," such as grief, pain and disease, for these are visitations of Thy goodness towards us. We are neither sick nor alienated from Thee as invisible Truth, the invisible God, but in the understanding of our renewed nature and from our exalted state we accept these ennobling visitations even as the means or transforming power by which the carnal dies daily, and by which we lose the "image of the earthly" and take on the "image of the heavenly."

As clay, make and mould us to Thy liking. In Thy wisdom choose the surest methods to advance us higher, and if these be loss of fame, loss of friends, loss of home and support, loss of health, society and pleasures of sense, we submit. We accept all these and more, for while we pass these ordeals and drink these cups we see through the lens of mortal woes the hand, the smile, the spiritual anointing, and now in blessings so divine "our cup runneth over." There is no sting, no sin, no death, for the understanding of this inverted picture is the richest blessing of all.

Thy invisible working in this reflected mind, is, from henceforth to be regarded simply as the transforming power, the "consuming fire" by which we are "changed from glory to glory by the Spirit, God." Included in Thy Being we can never be banished, never punished by Thee. In Thy infinite wisdom and goodness no anger will ever come from Thee. In this

Science or acquaintance with Thee, that which we feared is turned to blessings so divine that all is health, joy, peace, tranquility and calm, and for this rest, this crowning joy we confess Thee, the Supreme.

IN THY NAME.

January Class.

On account of the printers' strike, and the consequent delay of the journal, we are unable to notice the December class. Any desiring special instructions, may receive the same from Mrs. Swarts by addressing our office. The January class will convene on the tenth. Those who contemplate attending, are invited to address the office soon, in order to be informed of any new interests.

Items.

When our Science friends in Massachusetts and elsewhere say "it matters not about diplomas or titles," they might talk differently if the laws of their states would permit their colleges etc. to give diplomas or confer reorganized degrees.

Our Science workers may be interested in the instructive article: "Universities and Colleges. Their Incorporation Courses, and Degrees," in this issue by a gentleman and scholar, from whose pen our readers have seen wise sayings. He examined the statutes of all the states and has given the facts.

Our university was chartered under a general law, not a special, from which fact its diplomas and degrees are as legal as Harvard or Princeton. Our diplomas are legal in *any* state, and our graduates can give, under law, the death certificate in case of demise. They can collect bills at law if they choose so to do.

Those who work under our diploma will be protected by the courts. Christian or Mental healers will do well to consider the privileges and legal protection back of them, when they possess authority under

a legal corporate Seal. Those who furnish us evidence that they have paid another for a course of instructions in healing, may take our legal Non-Resident Course at their own homes for \$12.50. This gives them the Healing Formula and Text Book for this course, also the diploma authorizing them to treat disease, free of extra charge. Those who have not taken a course can be graduated and receive the above for \$25, one half of which must be paid when ordering the said book, and the balance when they send in the answers to the questions. If this book has been previously bought of us, the amount paid will be deducted from the tuition fee. Order the pamphlet, "Definite Directions," for 20 cents and you will see how to begin and all about it.

We beg the pardon of our readers for the unavoidable delay of this issue. A strike by printers generally, has locked printing cases and wheels for many weeks. We are very thankful that the kind and able firm that has printed our MAGAZINE from the first, has been able to bring us through even at this date, considering the state of affairs disappointing so many. We see no reason now why we need be late again.

Miss E. J. Bennett, of San Francisco, Cal., invites her friends to address her at Mills' Mill, Allegany Co., N.Y.

We have for sale a few copies of the famous book "Heads and Faces," which we will dispose of for 50 cents per copy. Send early as we have but a few.

The December number of EARNEST WORDS comes to us full of good thoughts. It has for a foundation plenty of good sense, therefore is bound to succeed.

We feel that subscribers will in their generosity pardon any little errors in the MAGAZINE while Mr. Swarts is away. We do not mean to be careless in his absence, but our duties are many and perhaps our head not quite as clear as the editor-in-chief.

We will supply the trade with "Scientific Basis of Mental Healing," by J. H. Dewey, M.D., at 10 cents per copy. It is a chapter of his larger work "The Way, the Truth, and the Life." Our subscribers all know what a level headed writer Mr. Dewey is.

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